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The Slaveholding Power, thus constituted, having gained such concessions in the formation of the frame of government, by blustering and threatening to leave the Union, has found the same policy successful in gaining all the material points which seemed needful for the consolidation of its dominion. The grossly oppressive and in some respects tyrannical Congress of 1792, of 1793, and of 1794, having no respect to color, and the Act of 1797, for the regulation of the domestic slave-trade through the U. S. custom-house, are instances of this. The entire country, however, was not so easily won over. The ascendancy of the Slave Power, however, was not secured until the celebrated compromise of the Missouri question. From that day, its aggressions have been limited only by the will of its directors; and it has controlled the general policy of the Federal Government, in a manner that has disgraced to the nation, inconsistent with the public interests, and dangerous to the liberties of the people.

The prominent statesmen of the South, in the early days of the government, such as Washington, Jefferson, Madison, and Henry, who have manifested favor to the equal rights of the working men of the North, always expressed strong desires for the extinction of slavery. The modern school, such as Calhoun, Leigh, Pickens, and Harper, have defended the perpetuity of the system, and have advocated the cause of universal liberty. The former, however, have manifested their complacent expectation that something similar would be extended to the white laborers of the North.

The events of the last five or six years leave no room for doubt that the Slave Power is now warring a deliberate and determined war against the liberties of the free States. The rewards offered by the legislatures and governors of the slaveholding States for the abduction of free citizens of the free States, guilty of no crime but that of being free, and the cause of universal liberty, are a sufficient evidence of the cause of northern citizens to trial under the slave codes of the South—the demands made on the legislatures of the free States for the despotic suppression of freedom of speech and action, and the passage of the United States Mail, and the plot almost successful to establish a censorship of the press—the stifling of the freedom of debate in Congress—the virtual annihilation of the right of petition—the systematic control exercised over public opinion in the North through mercenary cupidity and the venal servility of the press—the open denials of the Slave Power, and the subsequent endeavors of its northern minions to overawe the freedom of speech and of the press, and deprive the people of their inherent right of assembling to discuss questions of public interest—the hostile and crafty resuscitation of the independence of Texas, and the efforts, now suspended but not relinquished, to annex to our Union that immense territory, laden irrevocably with the curse of slavery—the appointment of slaveholders or of northern men known to be enemies to slavery, to all offices whose functions in any way affect the interests of slavery—the prostitution of the national diplomacy to base chicanery, for the benefit of slaveholders, while questions of great national importance are neglected or postponed—the refusal to recognize the independence of Hayti—the plots against any attempt to release slaves from colonial bondage—the refusal to adopt any effective measure against the African slave-trade, while professing to treat it as piracy, and to desire its termination—the frequent and impious changes of the national policy respecting commerce with the West Indies and other subjects, in palpable subservience to slavery—these are a part of the innumerable proofs of the encroachments of the SLAVE POWER, of its determinations for the future, of the ascendancy it has already acquired, and of the utter impossibility of securing the freedom of the North, without the speedy abolition of slavery at the South. The Constitution is in effect destroyed, and the Union is virtually dissolved, so soon as it is made plain to appear that they no longer subservient to the interests of the people, in which our fathers proclaimed in the Declaration of Independence. And since the SLAVE POWER is evidently warring a deadly warfare against those principles and objects and aims—and in this contest it is plain that either slavery or liberty must give way, it follows that opposition to slavery, and active efforts for its opposition, are the appropriate and indispensable expression of attachment either to the Constitution or to the Union.

It is idle to suppose that the power of slavery can be curtailed, or its control circumscribed, by any efforts which are not directly aimed at its extirpation. The experiment of fifty years to satisfy every mind, that slavery cannot be destroyed by any means short of its complete abolition, is a sufficient evidence of this. There can be no compromise. There is no standing still, no middle ground, no neutral position. No man can be considered an efficient opponent of the political ascendancy of the SLAVE POWER, who is not willing to engage in direct, open and determined efforts for the abolition of slavery itself. Cutting off the branches of the tree, while the trunk of the tree is guarded from harm and carefully nurtured. The political dominion which slavery has gained, is not only a principal source of corruption and danger to the liberties of the free; it is also a main pillar of support and power of defiance to the free trunk of the tree. Slavery, as a political power, slavery would fall by its own weight, and die of its own imbecility. And the political power of slavery is only to be met by political action on the part of the true friends of liberty. It is to this duty that we now call your special attention, and invite the co-operation of every freeman.

That slavery, if it goes on unchecked, will soon prostrate the liberties of the country, seems too plain for argument. The vital principle of liberty is the doctrine of the inalienable rights of man. The vital principle of slavery is that 'what the laws declare to be property is property,' and therefore if the law declares certain persons to be property, those persons no longer possess any rights; thus making property the paramount right, and its protection the paramount duty of the government;—in other words, adopting covetousness as the vital principle of human society. Who does not see that a people thus situated cannot remain free? They might retain the forms of liberty, as in Rome, but they would lose the substance of it. Homecoming, by the long time the force of electing her consuls, by the gracious permission of her emperors, but the rights and liberties of the people are sold and gone. Rival candidates and rival parties, each vying for the favor of the people; but (as we already see among ourselves) each vying with the other in subservience to slavery.

It is the struggle of the SLAVE POWER to acquire, retain, extend and use its political ascendancy in the councils of the nation, that we now call upon you to oppose with all the force of your intellect, and all the resources of public policy, so injurious to the interests of industry, to the stability of credit, and to the progress of improvement. The Slave Power has at length thrown off all disguise, and is now openly avowed, and is changing the course of public measures with a view to advance the interests of slavery, by impairing other interests. Thus, in the language of President Monroe, 'we have found this evil to prey upon the vitals of the Union.'

Slavery, then, is the greatest political evil in our nation, and should be treated accordingly. The question of its abolition is the greatest political question now before the people for decision. And resistance to slavery is the highest political duty now resting upon every freeman. From the strong hold of political ascendancy in which it is now so firmly entrenched, it must be driven out, or destroyed by the only force which can reach the citadel—the nation. We call, therefore, not upon a sect or class of men, to act for the aggrandizement of a party, or the success of a scheme. But we call upon EVERY MAN, who cherishes a love for Human Rights, to unite in destroying this grand enemy of Human Rights;—upon every man who venerates the Declaration of Independence, to apply the principles of that Declaration in annihilating an institution which stigmatizes those principles as an unmeaning flourish;—upon every man who loves the Constitution of the Union to employ the powers secured by that constitution, and the opportunities yet afforded by that Union, in destroying a system which has already made the Union a rope of sand, and the constitution a yoke of iron;—upon every man who loves liberty for himself, or desires to leave his blessings to his children, to employ the liberty he has left in overthrowing the most dangerous system of despotism the world ever saw.

**FELLOW CITIZENS OF THE UNITED STATES:**  
Let us treat slavery as it really is, as the enemy of the Union, the enemy of the Constitution, the enemy of God and man. Let us solemnly resolve that we will vote for no man to any office of trust or power, who either holds slaves or upholds slavery; since no man is worthy of office in a republic, who is too ignorant to comprehend or too base to maintain the first principles of liberty. And because our public men, of both parties, have gone so far in subservience to slavery, we are so accustomed to barter away the interests of liberty for the honors of office or the aggrandizement of party, that we know not whom to trust, let us determine that we will support no candidate who will not publicly avow his opposition to slavery, his desire for its speedy and perfect abolition, and his purpose to use his best efforts, by all lawful and reasonable means, to encourage and hasten its entire abolition. Let us stand resolved to vote for candidates otherwise

suitable, who are known to be right on this question, notwithstanding they may differ from us on any minor political questions.  
Let us offer up our party spirit to the altar of liberty. Our fathers, in the days of the revolution, had their party differences, but they suppressed them during the vital struggle. Let us imitate their example. And whenever a sense of duty impels us to expose what appears to be an error, or to oppose what appears to be an injustice, let us be guided by the injurious public measures cherished by those who are united with us in this holy cause, let us aim to do it in a manner that shall not weaken the unity of spirit which we are engaged to maintain in this cause, mount object of our desires. And in the relation of the political parties are able or willing to present candidly for office, let us give our votes, be they few or many, for good men who are known to be right on the subject of slavery. The question, whether such votes should be scattered or cast by concert can be best determined by the discretion of the friends of liberty in their districts, according to the circumstances of each case. But by all means, let the votes be given. Where majorities are required, they may defeat or control elections, and compel a regard to the interests of liberty. And in the States where pluralities govern, they will at least be counted, and will be a witness to party men, of the numbers of free citizens who condemn, and who will not partake of their base subservience to slavery.

Why should not every citizen of the free States be ready to adopt this rule? We ask our fellow citizens of all parties seriously to consider, whether every interest and object coming within the scope of legislation, may not be more safely entrusted to enlightened and honest men who are true to the principles of republicanism, whatever may be their views on minor points, than to men of your own views on these points, but who are pre-occupied with the spirit of party, or willing to sacrifice the inalienable rights of men to the claims of property. Men who are sound at heart and in principle would be just, ruling in the fear of the Lord, and not likely to carry even an inexpedient measure to dangerous extremes. On the contrary, the venal parasites or cowardly vassals of slavery cannot be safely trusted on any other subject, for experience proves that they will sacrifice every other interest to the demands of slavery.

We would neither undervalue nor discourage the other means employed for promoting the abolition of slavery; but we are sure that the firm and faithful discharge of our duty at the polls is absolutely necessary for the peaceful accomplishment of the object. Slavery must come to an end. Its destiny is sealed, and the point submitted to our decision is, whether we will respect the means and the mode of its termination. The issue is now joined between the great antagonists, Liberty and Slavery. The controversy is to be decided in the last resort, by the ballots of freemen, or the brand and knife of insurgent slaves, guided by managers by oppression, and driven to despair of all human aid but that of their own right arm. As American citizens, as friends of humanity, as bound by the cords of a common country both to the enslavers and the enslaved, we are now to choose the alternative. Choose deliberately, choose intelligently, choose firmly—and stand by your choice.

JOSUA LEAVITT, Secretary of the Convention.  
HENRY GIBBONS, Convention.

## COMMUNICATIONS.

### 'THE BOSTON CONTROVERSY.'

**Viola.** Pray you, sir, what do you know of this matter?  
**Fabian.** I know the knight is incensed against you, even to a mortal arbitrage; but nothing of the circumstance. **SHAKESPEARE.**

**BRO. GARISON.**—The 'Abolitionist' of the 1st inst. contains a long editorial article, headed 'The Boston Controversy,' which I wish to make the occasion of some remarks upon the present division in the anti-slavery ranks. Not that I intend to make a formal reply to the article, but I am not 'tall enough' to do it. For with my poor brains, I can see neither wit nor logic in it. The real point of the production is either above or below my comprehension. The Phrenologist gave me but a small share of *ideality*, and this may be the reason why I cannot see its force and beauty. It is well filled with tropes and figures; and a good deal is said about somebody's having 'a species of egotism and suspiciousness,' and of 'not knowing his best friends.' (Que. who?) Then again we hear of 'white need' and 'Canada thistles,' of 'precurse moonshine,' of 'interminable legions of logical nightmares,' of 'the king of daze,' of 'armies of non-resistance,' turning 'but for muzzles,' 'breaking the horses' back,' &c. &c. Now these may all be excellent in their way, but I cannot see their special use, I may as well pass them over.

My principal object in referring to this article, which I believe was intended as a sort of reply to the recent address of the Liberator to the Boston Convention, is to draw attention to the abolitionists of Massachusetts, to its exception to its title, 'The Boston Controversy.' This is another evidence of that false issue which the opponents of the Mass. A. S. Society are endeavoring to make before the world. Such a course may be good policy for them, but its adoption will require a person to have a very small share of conscience. They seem to think, and no doubt with much truth, if they can make the friends of the slave throughout the country believe that the division here is merely a local affair—a 'Boston Controversy,'—they shall escape that unqualified condemnation which they would otherwise receive, and be enabled to carry forward their organizing schemes with comparative hope of success. Their great object seems to be to make the question which divides the abolitionists in this State local in its character, identify 'that Garrison,' and the two unpopular theories advocated by some in our ranks, 'non-resistance' and 'the perfect equality of women,' and thereby secure its overthrow by arraying against it the religious opinions of a large portion of the professing Christians in the country, and all the selfishness and depravity of the human heart.

'The Boston Controversy.' It is not a question confined to Boston, nor to any other particular location. It is a question which affects vitally the anti-slavery enterprise—a question, on the right decision of which depends the very existence of our whole organization. A large number of abolitionists know as well the origin of the quarrel between Cesario and Sir Andrew Aguecheek. I suppose, really think the Mass. Society has gone over to 'non-governmentism' and 'women's rights.' In this state of the case, I propose, with your leave, to take what friend Wright would call 'a coup d'état or bird-glance of the whole controversy,' in the hope that I may do something to clear away the fog which has been thrown around the question by those who have gone out from amongst us, and present it in its true light, as it stands on the unwritten record of actuality.

The Anti-Slavery Society was formed for a single object—the destruction of American slavery. The great desire of those who formed it was to combine as much moral power as possible for this purpose. Hence the sole aim of their association was to subvert the relation of master and slave. They did not undertake to sit in judgment upon any other relation in society. The single principle of their organization was that 'slavery is a sin, and ought to be immediately abolished.' They called upon all of every name, and grade, and complexion, to unite with them in its support. It is obvious the Society could not undertake to settle any of the disputed questions in religion and politics which divide the world of human mind. They overleaped them all, and established themselves on the broad basis of common rights for a common humanity. They did not know each other as Baptists, Methodists, Congregationalists, or Quakers; as Whigs or Democrats, friends of non-resistance or woman's rights, but simply as abolitionists; and as such they were all equal. Starting, then, upon this principle, they labored together, shoulder to shoulder, for years, with but little jarring in the machinery, scattering the light of truth with an unsparring hand, in the midst of brickbats and rotten eggs, and multiplying converts to abolition with a rapidity at which they themselves were surprised, and which caused the demon of slavery to howl in agony at the prospect of a certain and speedy death. But this harmony was destined to be broken. As our numbers increased and our principles began to take effect, it was seen that the car of emancipation, as it moved onward, would probably injure some of the various sects and parties, in consequence of their connection with slavery. An effort was then made to turn it aside, or obstruct its further progress. Then came out the 'Clerical Appeal,' issued by some of the clergy of Boston and vicinity, calling themselves abolitionists, and dealing pretty largely in 'insinuations' against certain leading abolitionists. They tried hard to cre-

ate a division in our ranks; but they were disposed of in a summary manner, 'went off in the smoke,' and are now nearly forgotten. But the spirit which dictated this 'appeal' still lived, and soon manifested itself in protesting against the equal action of women in anti-slavery meetings. This objection was first made in the New England Convention of 1838. The Convention very properly decided that women were entitled to the same privileges there with men. They could not, it was said, rightfully undertake to settle the appropriate sphere of woman in every relation of life, nor could an anti-slavery meeting be made an arena for determining disputed points in theology. With the opinions of its members upon religion, whether orthodox or heterodox, it had nothing to do. It did not undertake to decide that it was the duty of woman to act with man in deliberative assemblies; but that in the society, all had equal privileges, which they might exercise according to their own sense of propriety and duty. Will it be said that this is going counter to the religious scriptures of some of our orthodox brethren? We don't know any body as orthodox in our society. Our course on these subjects is no more determining the appropriate sphere of woman in Church and State, than it is the character of the law prohibiting men from voting until they are twenty-one years of age, by allowing them to speak and vote in our meetings. And if it is, it results from the very nature of our organization. Every step taken by abolitionists in calling for the action of woman is contrary to somebody's sense of propriety. What says the Book of Deuteronomy? 'There are social influences which females are in promoting piety and the great object of Christian benevolence, which we cannot too highly commend. We appreciate the unostentatious prayers and efforts of woman in advancing the cause of religion at home and abroad; in Sabbath schools; in leading religious inquiries; to the pastor for instruction; and in all such associated efforts as become the modesty of her sex. But when she assumes the place and tone of man as a public reformer, our rare and protection of her seems unnecessary, and we put ourselves in self-defense against her. She yields the power which God has given her for protection, and her character becomes unnatural. We cannot, therefore, regret the mistaken conduct of those who encourage females to bear an obtrusive, ostentatious part in measures of reform, and countenance any of that sex who so far forget themselves as to imitate in the character of public lecturers and teachers.' What says Hubbard Winslow? 'Women have no right to form societies to sit in judgment upon affairs of church and state; nor to assemble in Conventions to discuss questions, make speeches, pass resolutions, and vote upon civil, political, moral and religious matters; nor send up their names to gentlemen holding official stations, declaring what in their judgment they ought to do.'

It will be seen here that the American Anti-Slavery Society has always acted contrary to the religious scriptures of the Rev. Hubbard Winslow and the authors of the 'Pastoral Letter.' It has ever urged the formation of Female Anti-Slavery Societies, to 'sit in judgment upon affairs of Church and State,' and it encouraged the public lectures of the two Misses Grimké; all evidently upon the principle that we were associated together for a single object, which will admit the equal action of all who love the slave. Hence the New England Convention took the only right line in deciding that women were entitled to equal privileges with the other members. And the American and Mass. A. S. Societies, in taking the same position subsequently, have justly confirmed this decision. During the progress of our cause, there has a society started up in the community called non-resistance, which is every where spoken against. Some of our abolition brethren, either feeling that their craft was in danger, or from some other cause, arrayed themselves in deadly hostility to it, declaring that 'it ought to be received with horror and disgust by every true follower of Christ; and that the principle of non-resistance is worse than slavery itself.' As a means of checking the progress of this odious doctrine, they sought to drive those who entertained it from the anti-slavery ranks, and thus put them more effectually under the ban of public opinion. In order to effect this, an effort was made to induce the Mass. Society to come out against non-resistance, by declaring it to be the moral duty of every man to go to the polls and vote. But the society said, 'No, brethren, we are not competent to settle this question. It is not the province of this society to do so. The most we can do is to say to every member, "Carry out your principles wherever you go; whether you are in the church or state, remember the slave there." We cannot settle the rightfulness of the various organizations existing among men as an A. S. Society. Did we attempt it, the slave might pine in his chains forever, for all the assistance we should render him; and our association would be at once scattered to the winds of heaven. Now this is a true position. It is the ground taken by the American A. S. Society, at least on paper, until very recently. In 1837, it declared by its official organ, the Emancipator, that with the abstract question of the rightfulness of human governments, it had nothing to do.

But for taking this ground, the Mass. Society has been assailed with the utmost virulence, and charged with being 'no longer an Anti-Slavery Society simply, but in its principles and modes of action a woman's rights, non-government Anti-Slavery Society,' and with 'giving up the staff of accomplishment.' Some have gone out and formed a new society, called the 'Mass. Abolition Society.' This, they say, is the real *Simon Pure*, and is to occupy ground left vacant by the apostasy of the present institution. This is to be kept entirely free from any of those extraneous questions which have paralyzed the efforts of the old society.

But, to the charge of non-resistance made against the old Society. Where is the evidence of its truth? Has it ever taken any action in support of this principle? Has it ever passed a resolution against human governments, or in any other way expressed opposition to them? No, never! I challenge the opponents of the Mass. A. S. Society to furnish an instance, a single instance, which can be tortured into a support of the distinctive principle of non-resistance. Look over all its official documents from 1832 down to the present time, and you cannot find a line which can be construed into 'non-governmentism,' as it is called, unless the doctrine of submission inculcated upon the slave may be regarded as such. 'O, but it is refused to declare it the moral duty of every man to go to the polls and vote. It had no more right to declare it a moral duty, than it had to pronounce it a moral wrong, for a man to vote. The Society was not formed to defend or oppose human governments; but to operate upon the existing institutions of society for the liberation of the slave. And it can only call upon its members to carry out their anti-slavery principle in all their connections with their fellow-creatures. It recognizes the existence of the various ramifications of society, without undertaking to decide upon their character; and calls on every abolitionist, in his connection with them, to remember the perishing bondman. The relation of an anti-slavery society with a church is a familiar illustration of its relation to government; and, notwithstanding all the sophistry by which it has been attempted to blind the eyes of people, they are exactly parallel cases. Now no one has yet had the hardihood to pretend that such a society has any right to call upon its members to join a church, though it may with great propriety insist that they shall carry out their principles in the church. Suppose a resolution should be introduced into one of our meetings, declaring it to be a moral duty for every man to join a church. Such a proposition would not be entertained for a moment. If a Society should refuse to pass such a resolution as this, would it be taken as good evidence that it was opposed to Christianity? Would any think of forming a new society on the 'original platform,' which should keep out all extraneous questions? This ground has not yet been taken; but I should not be surprised if the present faction movement succeeds, in an attempt should be made to discard all who cannot profess the sublimity of the predominant sect. They will adopt the sentiment of Cummings of the Christian Mirror. 'If persons would control, or in any way prompt the action of the Church, let them first repent of their own sin, and become members of the church.' But I cannot yet believe that the new organization will

find favor with the genuine abolitionism of Massachusetts. The people will see that the avowed reasons for its formation are foreign to the single object of our association, and if carried out, will divide and destroy every anti-slavery society in the land.

I should like to ask the members of the Mass. Abolition Society, what they expect to gain for the slave, by declaring it to be a moral duty for every man to vote? Do they expect to make men go to the polls, who do not believe it right? Do they expect to secure a single vote for the slave by the course they are pursuing? No, they will not pretend it. Why, then, in the name of humanity, divide the abolitionism of Massachusetts, yea, of the whole country, (for it must come to this,) for the poor privilege of proclaiming an abstract truth, allowing it to be one, when it cannot give the slave a single vote more than he would otherwise obtain? If men are genuine abolitionists, and believe it right to vote, they will do it, and for the slave; but if they do not, you cannot drive them there. Men will go to the polls—there is no difficulty about that; yet we need to induce them to vote right when they get there. No complaint was made against the New York abolitionists last fall for not going to the polls, but that they did not remember the slave when there.

Abolitionists do not need to be convinced that political action is a duty, but that they are bound to apply that action for the liberation of the slave. This is all that is required, and I cannot see that it can be done more effectually under the new organization than the old. Now which of these is the most deserving of the confidence of the people? For one of them must die. They cannot both live. They are antagonisms. One or the other is utterly useless, and worse than that. They will not only be crossing each other's path, and thus be in constant collision, but even if they could work harmoniously, each in its own appropriate sphere, if that could be found, no good reason exists why the people should be taxed to support the machinery of two societies, when one can perform all the labor better, and at much less expense, merely to gratify the prejudices, the personal antipathies, or the overweening ambition of a few disaffected individuals. Have we not obstacles enough to encounter without wasting our energies, and spending our breath in reviling each other? Does the slave no longer need our aid? Are there not nearly three millions of our brethren and sisters yet toiling out a wretched existence in the southern prison-house? Has the 'falling lash and fetter's clank' ceased to sound in our ears? I conjure those of our brethren who really have the interest of the slave at heart, and who have gone from among us, to pause in their course, reflect upon the inevitable tendency of the measures they are pursuing, study the fundamental principle of our great anti-slavery organization, with a sincere desire to arrive at the truth, and I have no doubt they will then see that the old society is in purely abolition ground; and that the new one is factious in its nature, foreign in its objects, and fatal to the cause of down-trodden humanity in our land.

**TRUTH TELLER.**

### THE ANDOVER PROFESSORS.

ANDOVER, July, 1839.

**BRO. GARISON:**  
There are various ways by which men transfer their fame to posterity. Some do it by their military prowess, some by their poetry, some by writing histories, and some by their devotion to truth and justice. Though none in this place have become highly distinguished in any of the ways above mentioned, it cannot be doubted that we have many ardent aspirants for fame. Indeed, some have distinguished themselves, but they have done so as a certain class of individuals did, of whom sacred history gives us some account, rather than by what they have not done than by what they have done. As might be expected, we have frequently had meetings here to show our abhorrence of the system of slavery, and to devise measures for its speedy removal. But our doctors and professors, whose hearts ought to be moved with sympathy for the oppressed, have not sanctioned them. They have not lent a helping hand to carry them forward, nor have they even graced them with their presence. Indeed, some actually oppose them. Dr. Edwards is even unwilling to read a notice of them from his pulpit. Not that he thinks it a *malum in se* to do so, but it is not expedient. It will offend some of his hearers. The difficulty, Dr. E., or Prof. P., or Rev. Mr. C., or somebody else, won't like it. O yes, it will offend their delicate ear—it will shock their fine sensibilities! O it will *degrade* the Sabbath! It is no harm for these Rev. gentlemen to pull sheep and asses out of pits on the Sabbath, but it is *degrading*, *horrible*, to deliver human beings from the cruel, murderous grasp of the destroyer. Shame on such fastidiousness! Such double-distilled pharisaism! Is it not really straining at a gnat, and swallowing a camel?

What did Dr. E. think of the minister who refused to give notice of his temperance lecture, because it would offend some of his rum-drinking hearers? Did he justify his course? No, his very son abhorred such a time-serving spirit; and had he been told that at some future time he would exhibit just such a spirit, he would have replied, as one of old did, 'Is thy servant a dog that he should do this thing?' Oh, how lawfully men belittle themselves by sacrificing principle and right upon the altar of policy and expediency! Had Christ and his apostles done so, the gospel never would have blessed our world. The light of truth never would have penetrated the thick darkness of paganism. Had Luther and subsequent reformers taken such a course, the mind never would have been aroused from its long night of sleep. No reform, either in morals, science or literature, ever could have taken place. But Dr. Edwards is not the only one that has distinguished himself by his not doing. Amid all the efforts that have been made for the oppressed, Prof. Stuart has not as yet manifested any interest. He not only stands aloof from all our meetings, but he will not examine the subject in private. No; he utterly refuses to receive or to harbor even in his house the invaluable book of Weld, 'Slavery as it is.' Oh! if the abolition of slavery depended upon the candor and tolerance of this Rev. Professor, when would it take place? If all in the North should refuse to hear, or read upon the subject, when would the rod of the oppressor be broken? When would the oppressed be set free? Won't hear! Won't read the story of the colored man's wrongs! Oh, such a spirit will do more to immortalize Prof. S. than all the literary exertions he has ever made. When the entire mass of his compositions shall have mouldered in the dust, it will be known that he proved recreant to the cause of bleeding humanity. Yes, the future Origins, and Cyriacs, and Augustines of the colored race, will remember it. They will treasure it up in their archives, and transmit it to the latest posterity. But I must not omit saying, some are making themselves illustrious by what they are doing. Illustrations, did I say! Yes, immortal. Their hearts and heads have been travelling so powerfully with the man-hating spirit of prejudice, that they have at length brought forth a Colonization Society. After the most strenuous efforts to electrify the community with a sense of the superlative beauty and grandeur of their object, from all parts of the town, and from the four seminaries in the place, they collected together about twenty. Yes, they got together the round number of twenty; and after sitting awhile, and hearing a few eloquent harangues from Prof. Woods and Emerson, they produced the half-dressed banding. How Prof. Emerson will justify his conduct in this affair, with what he has said in a letter to Dr. Osgood upon voluntary associations, we can hardly conceive. We think he must necessarily be driven to the dilemma of either acknowledging his inconsistency, or that the new object of his love and affection is not a creature of volition. As he is not a fatalist, we hardly believe he will incline to the latter. O no; for this once, the Professor's love of fame has tarnished his precious jewel of consistency. He knows that a distinguished statesman has given it as his opinion, that the search for the philosopher's stone and the casting of nativities by the course of the stars were rational and sensible amusements, compared with the effects of colonization. He knows too, that as our country is becoming distinguished abroad for its mobs and civil dissensions, and its hostility to truth and virtue, and

that as all the mobocrats in the land, all the disorganizers and contempters of virtue, are great friends of colonization, if he links his name, to the scheme, he is sure of everlasting remembrance. This nondescript, motley class of beings must be our leaders. Prof. E. will not long remain a subaltern in their ranks. Before another year rolls round, Clay or Wise may resign, and he may be elected in one or the other of their places, and reign lord of the ascendant.

## MEMBERSHIP OF THE MASSACHUSETTS ABOLITION SOCIETY.

**BROTHER GARISON:**  
The question is often asked, what is abolitionism, as defined by the Massachusetts Abolition Society? What must a person believe and do, in order to be a consistent member of that society? Any thing more than must be believed and done, in order to become a member of the Massachusetts A. S. Society? The members and agents of the new society assert, that nothing more is requisite to membership in that, than in the old society. They assert that the terms of membership, as respects using the elective franchise and the action of women in anti-slavery meetings and conventions, are the same as in the old; and that any man may consistently join the society, though he believe it a *sin* to support a government of human will and brute force, by voting at the polls; and that any woman may consistently join it, though she believe it her right and duty to speak and vote in the meetings of the society.

Now, from all the writings and doings of those who have got up this new society, it appears that the society was formed for the following reasons: (1) Because the Massachusetts Anti-Slavery Society refused to pass a resolution, asserting it to be the duty of every man, to whom the State grants the privilege, to go to the polls and vote. (2) Because that society would not prohibit women from speaking, voting and acting on committees in anti-slavery meetings and conventions. A. A. Phelps declared in the N. E. Convention in 1838, that it was 'A SIN AGAINST GOD, AND A SHAM IN THE WOMEN TO JOIN THE CONVENTION, AND SPEAK, AND VOTE, AND ACT IN THE MEETING; AND THAT THE CONVENTION SINNED AGAINST GOD, IN INVITING THEM TO JOIN IT, AND IN ALLOWING THEM TO SPEAK, VOTE AND ACT IN THE MEETINGS.' And this was the main thing that prompted him to start the plan of a new society. The subject was talked of at that time, before the Non-Resistance Society had a being. This was an afterthought. Now their agents and members assert, that the new society stands on the same ground as the old, touching these matters! Direct and explicit answers are desired to the following questions. Will Eliza Wright, Jr. A. Phelps, or some one, give them?

1. Can a man consistently join the Mass. Abolition Society, who, from principle, abstains from the use of the elective franchise for any purpose?

2. Can any woman consistently join the Mass. Abolition Society, who believes it her right and duty to speak, vote and act in anti-slavery meetings and conventions, as opportunity permits, and a sense of duty prompts?

**TRUTH TELLER.**

### HUMANITY.

WEST ANSEBURY, Aug. 1, 1839.

**DEAR BROTHER GARISON:**  
The divisions which have for some time existed in the once peaceful ranks of the abolitionists, have caused me many a painful reflection; but I rejoice in the belief that God 'will make the wrath of man to praise him.' I suppose there will soon be an attempt to transform our society into an 'angel of darkness.' We have a plenty of 'clerical spite' among us. Lucius W. Clark, pastor of the orthodox church, is an abolitionist of the Torrey school. He is decidedly against introducing extraneous questions into anti-slavery meetings; yet at the annual meeting of our society last winter, he had considerable to say about brother Garrison and his religious opinions. He said 'G. was a bad man—was exerting a pernicious influence. He knew two persons who had embraced infidelity, and were led into this error by the influence of the Liberator.' Said the Liberator and its editor were strictly anti-evangelical, and that no good man could safely let his children read the Liberator; and also that we wanted a new paper, conducted on evangelical principles. You can make your own comments on the above.

Mr. C. told me, last week, that it was the duty of every abolitionist to go to the polls, at every election, and vote for the slave, and that the 'no-government men,' (as he calls them,) were very inconsistent members of anti-slavery societies, because they could not vote. Yet he told me he never voted but once, and was of the opinion that he should not vote for the future! He contended that this course of conduct was consistent with membership of the new political organization, on the ground that he could urge all others to go to the polls! Such a man should be handed over to your neighbor Wright, to be 'cudgelled' by him at his pleasure.

Mr. C. has been appointed by the new society a delegate to the National Convention at Albany, and says that the 'no-government and woman's rights' questions are coming up before that body.

Your friend and brother, X.

### DUPPLICITY.

**FRIEND GARISON:**  
I wish to apprise you of the course pursued by Rev. Mr. Cummings, Agent for the Massachusetts Abolition Society, to prejudice the public against the old society; and, in order to effect this the more securely, his extraordinary attempt to fasten odium and infidelity upon yourself.

Mr. C. stated in this place a few weeks since, that he had the documents with him, which would prove, beyond a doubt, that Mr. Garrison is an infidel! I find that, in this region, the strings which are pulled the most effectually, are those of Mr. Garrison is an infidel; he goes against the Sabbath; he goes against the clergy; he goes against government; he won't vote; he is a perfectionist; he believes (as one clergyman expressed it) in that *sancti non-resistance*; he goes for the women; he goes against the church, &c. &c.

All the above means are used to throw dust in the eyes of the people, and make them think that you are indeed a monster of 'hideous men.' And they may have a momentary success; but I cannot believe it will be lasting. Some who have listened to the nocturnal harangues of these agents, will be ready to say to you, 'O, fall of all subtlety! thou child of the devil!' I cannot believe such a course as is now pursued by the active friends of the new society, to be dictated by the spirit of Christ; nor can I with the utmost stretch of charity, believe these men honest. I am frequently asked, is not Garrison an atheist? Says I to them, I have never had any evidence of such a belief in him. His editorials have frequent extracts from the scriptures. 'Well,' they reply, 'the devil can quote scripture when it will suit his purpose.' Here is the charity which suffereth long and is kind; vaunteth not itself, beareth not itself unseemly; that hopeth all things, believeth all things, and never faileth!

Wrentham, Aug. 10, 1839. AMICUS.

### LOOK OUT!

**MR. GARISON:**  
I think justice requires that you should be apprized of the means used by those who are engaged in advancing the new organization in this State—more especially, as their first object seems to be to destroy your influence, and those who labor and suffer with you. I could not have believed it possible, did I not

know that those who profess to have that *eternal* which suffereth long and is kind; would resort to such stratagems to promote any cause; nor do I believe that the God of the oppressed can smile upon efforts which are made in the spirit of hatred and envy to accelerate any religious or moral enterprise.

It must be evident to those who judge impartially of the present movements in this State, as connected with the old society, that there is a want of candor, of fair dealing. Instead of manifesting the same love for the salvation of the souls and bodies of the poor slaves, spiritually and temporally, which the old society, shaming and, perhaps I might say, truth, even more than these, they are endeavoring to sour the minds of the people against your old associates.

I think I hazard nothing in saying, (and I have some means of knowing,) that the Massachusetts Abolition Society have operated, fully before the public, an infidel; and that those who are fast verging that way who wish to join—that a war of extermination is being waged by you against the ministers! that we want to destroy all government; and that we want to bring about anarchy and destruction!

It is not my object to injure to any one, or to forward in any branch of benevolence and religion, by the great principle of eternal truth and righteousness. He shall have my heart, hand, prayer, and voice, as he shall have my money, and my influence, and my great and common cause, appears to me eternal and precious, and I am destructive in its tendency.

I have been led to make the above remarks by course pursued, in this place, by the Rev. Mr. Cummings, an agent of the Massachusetts Abolition Society. For some reason or other, a public lecture was not given; but the subscribers to the lecture were lectured most severely in private. The Rev. Mr. Cummings made a small anti-slavery tract, and taken down from their own lips since.

'All the good people have left Garrison; they nobly with him now, but infidels, Unitarians, and Quakers.'

**Statement No. II.**  
Mr. Garrison had an interview with a number of prominent abolitionists, some time since, and asked a wish to make the Liberator his organ of resistance, and issue a small anti-slavery tract, and the former course was so much superior in appearance to the latter.

**Statement No. III.**  
'He (Mr. Garrison) is a well in sleep's child, and is sitting in his bedroom with his arms crossed, having ulterior objects in view.'

**Statement No. IV.**  
'I have lost all confidence in his (Mr. Garrison) character for honesty.'



THE MASSACHUSETTS ABOLITION SOCIETY  
NON-RESISTANCE

[illegible]

seymay, and a native of Essex county, was a  
From the St. Augustine Herald.

A CARD. D. W. Whitehurst, and the others  
he has spit at me, insinuates that I am an accused  
cowardice. I confess that I am a coward upon paper  
—and upon oath—that I keep the tea companies  
and have a party of my own. I am a coward, I  
Whitehurst perfectly conversant—and were not I  
never have dared to use such language toward me.  
JAMES M. GOULD.

BEAUTIES OF PARTY FANATISM.—The great  
to which party spirit will sometimes carry men is  
emplified in the excitement which exists in the  
of Rapides, Louisiana, where J. W. Moore, Esq.,  
has been elected a party of his own. At the  
meetings were called, to adopt measures for the  
punishment of the murderer. The Masters' Adversary  
the 20th ult. says:—"In accordance with the  
the announcement that the Rapides county is in  
ever more prepared to uphold the law, we have  
direct appeal to the Bowie knife and the rifle."

BELLES AND DABBLERS. A modern writer who  
evidently deeply studied the most charming prop-  
erties of nature, says, "Dabbles are like the most dan-  
gerous of women without intellectuality, they stirle  
up astonishment by their exterior, but are in  
miserably destitute of those properties which dis-  
guish and render agreeable less imposing forms.  
Had nature given the fragrance of the rose to the  
Dabbler, it would have been a fatal blemish  
to the garden; but, wanting scent, it is called a  
woman without mind."

Appalling.—At a Temperance meeting held  
ly in Hartford, Ct., the following astounding  
case was made:

Dr. Hawes remarked, that in addition to the  
of numerous deaths occasioned indirectly by  
traffic in intoxicating drinks, the citizens of Brit-  
tain had been cailed, within the last ten years, to  
the grave no less than one hundred and forty  
who died of delirium tremens, all of which were  
seen nearly fifteen annually.

Rev. Nathaniel Hewitt, D. D., of Elbridge, dis-  
cusses the receipt of thirty dollars from the Hon. W.  
M. Sherman, to constitute him a life member of the  
American Colonization Society.

Munificent Policy. The late Nathaniel Hewitt  
of Elbridge, Onondaga county, bequeathed to  
the Elbridge Academy.

TEMPERANCE FANATISM IN LONDON.—The  
posed of some total abstinence men, with 150  
of well dressed females, extending from two to  
miles, through the principal streets of London, and  
object of attention to half a million of people.

A gentleman in the vicinity of London has  
3000 hyacinths, some specimens of which are  
at above one hundred feet in height.

EBENEZER BAILEY lately died at his residence  
in consequence of mania.

He was a native of West Newbury, and for several years an eminent teacher of youth in Boston—several years a member of the City Council.

**THE CELEBRATED GERMAN COUGH CURE  
ENTIRELY VEGETABLE.**

THIS is the best article ever used for a Cough. Hundreds of certificates of their beneficial effects might be obtained, if necessary.—Every family ought to have it constantly on hand. This has been proved by numerous quibbled coughs when other remedies had failed. Directions.—Take two at night upon going to bed; one in the morning. They can be taken at any time without risk. The afflicted are requested to try them.

**CHARLES WHIPPLE,** wholesale agent, Southwark, **Purchase 25 cents per box.** A liberal discount to whole-sale purchasers.

Sold by HENRY WHIFFLE, Spicery & Tea Company, No. 60. Manchester; GEORGE SPICEDY & Co., Southwark town; DANIEL COPPING, Ipswich; J. T. Smith, Worcester Harbor; Isaac Perkins, Providence; James W. Allen, Lowell; S. B. May, Portland; R. L. Coddleage, and Oliver Porter, Lynn; also by J. E. Essex; B. F. Adams, Postmaster, Natick; J. M. Sewall, Jr., Marblehead.; Daniel Colvermayr, Danvers.

**EILIOUS FAMILY PILLS, OR, THE  
FAMILY MEDICINE.**

THESE Pills have been used by thousands who have received great benefit from them. They are entirely vegetable, and need no paine. Every family must be furnished with them they would save much trouble that is now expensed.—Take three or four times a day. Price 25 cents a box. Sold by HENRY WHIFFLE, Wholesale agents, No. 60, Southwark. Also sold by HENRY WHIFFLE, and others as above

Gm.

**FARM FOR SALE.**

Situated near the pleasant village of Braintree Winham County, Connecticut, within five miles of the City of New Haven, containing about 80 acres of the Country House, Academy, School-house, and three meeting-houses of eight hundred acres each. The farm contains about eighty ACRES OF VERY GOOD LAND, is well fenced, with durable stone wall, has several never-failing springs of excellent water, two orchards, and a growth of timber very sufficient for the use of our family.

Also large and commodious DWELLING HOUSES with other convenient buildings, all in good repair, and surrounded by many beautiful trees. The house is located between two turnpike roads, and is accessible daily by the Providence and Hartford Railroad, and Worcester stage-coaches. The new barn and horse stalls are three miles distant, and when completed, will bring Boston, Wrentham, Taunton, and Fall River, in view. Inquire of W. L. Mason, Brookline, or of Geo. W. Benson, South Scituate, or of GEO. W. BENSON, either on the premises.  
**Boston, July 1st, 1839.**

**ANTI-SLAVERY ALMANAC FOR  
1840.**

JUST RECEIVED, and for sale at the A.S.C. Store, 25 Cornhill. Price, \$3.50 per hundred.—  
J. A. COLLIER, Agent.

**BOARD.**

J. E. FULLER, No. 24 FRANKLIN PLACE.

A pleasant, quiet, and central situation, in the East of the Marlboro' Hotel, and next to the Hotel, where Gentlemen and Ladies can board moderately, and with perspicacity or transient Boarding Agents Comprehensive Committee Room.  
**Boston, July, 1839.**